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N.B.—The name of the Minister of the Chapel is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, December 18.

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HAYCOCK.—On December 13, at 31, Wycliffe-road, Urmston, Manchester, to Rev. and Mrs. H. E. Haycock, a daughter.

MARRIAGE.

LEIGH—TREWITT.—On December 7, at St. Mary's Church, Houghton, by the Rev. Canon Pelly, assisted by the Rev. F. R. Oliphant, Bernard Henry, only son of George H. Leigh, of Moorfield, Swinton, Lancashire, to Ethel May, only daughter of Lieut.-Colonel and Mrs. Hamilton Pelly, of Houghton Manor, Huntingdon.

DEATHS.

BEARD.—On December 9, at Chalfont, Queen's Drive, Liverpool, Mary Ellen, widow of the late Rev. Charles Beard, of Liverpool, in her 88th year. Buried at the Ancient Chapel of Toxteth Park, Liverpool, on December 13.

RAWSON.—On December 13, at her residence, 48, Wellington-street, Higher Broughton, in her 83rd year, Mary Ann, widow of Thomas Rawson, of Higher Broughton, Manchester.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

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* * All letters and manuscripts for the Editor should be sent to 23, Cannon-place, Hampstead, N.W. Communications for the Business Manager should be sent to 3, Essex-street, Strand, W.C.

NOTES OF THE WEEK.

PEACE Sunday will be kept in many churches to-morrow under circumstances of unusual encouragement. Last Saturday the German Imperial Chancellor made a statement in the Reichstag, cautious and cold as political pronouncements in such quarters are liable to be, but of deep significance in regard to a policy of international agreement in the interest of peace. After a candid admission that the British Government had suggested repeatedly the idea of a limitation of naval armaments, he continued :—

"We likewise fall in with the desire, cherished by England, of avoiding rivalry in regard to armaments, but, in occasional and informal *pourparlers* conducted in a friendly spirit, we have always laid emphasis on the fundamental idea that an open and confident exchange of views, followed by an understanding on the mutual economical and political interests of the two countries, would be the best means of removing any distrust arising from the comparative strength of their armies and navies. The very continuance of such an exchange of views gives evidence of the friendly intentions prevailing on either side. It may gradually remove the distrust which has made itself felt, not between the Governments, but unhappily often in public opinion."

* * *

On the same day an international demonstration, organised by the Independent Labour party, was held in the Albert Hall, in the interest of peace. Mr. Keir Hardie was in the chair, supported by M. Jaurès, M. Vandervelde, Herr Molkenbuhr, leader of the Social Democratic party in Germany,

and others. Apart from the eloquence of the speaking the remarkable feature of the gathering was the insistence upon the solidarity of social and economic interests, and the moral and industrial wastefulness of war. In this way the leaders of social democracy are joining hands with the philosopher, to whom it is impossible to regard different nations as economic or spiritual units, engaged in internecine rivalries, when they are really parts of an organic human whole. All the deep thinking, equally with the noble social passion of our time, is on the side of peace.

* * *

PERHAPS at the moment the public imagination will be struck chiefly by Mr. Carnegie's munificent gift of £2,000,000 for the promotion of peace. The money has been placed in the hands of a board of 24 trustees, who include Senator Elihu Root, the permanent representative of the United States at the Hague Peace Tribunal; Mr. Choate, formerly ambassador in England; and Dr. Eliot, ex-president of Harvard University. These trustees are to determine how the large income of the fund, estimated at £100,000 per annum, shall be spent; and it is provided that when universal peace has been attained the revenue shall be devoted to the banishment of the "next most degrading evil or evils" the suppression of which would "most advance the progress, elevation, and happiness of man."

* * *

THE Prime Minister has found time amid the political excitements of the past week to pronounce a striking and beautiful eulogy upon the work of the late Rev. R. H. Hadden. Speaking at the unveiling of a memorial at St. Botolph's, Aldgate, on Tuesday afternoon, he gave, in a few words, a vignette of a noble type of character, which many will be glad to ponder and lay to heart :—

"London was the scene of his career as a clergyman from first to last. Twenty years he spent here in the East, first as

Mr. Rogers's curate at Bishopsgate, then as vicar of this church. His last ten years were given to the West. He was not a man, so far as I knew him, who was easily influenced by others, having always an intellectual point of view of his own, and much tenacity both of character and will. There were, however, two personal forces which seem to have contributed more than any others to make him the man he was—Mandell Creighton, afterwards Bishop of London, whose pupil he was at Merton, and William Rogers, whose colleague he was for eight years during the earlier stage of his clerical career. From the one he learned detachment of mind, an aversion to ecclesiastical partisanship, the need, in the moral and spiritual sphere, which is perhaps more urgent in the profession which he chose than in any other, of open windows, fresh air, and a wide outlook. From Rogers he acquired, with a contempt for formulæ and phrases, an intense and unquenchable zeal for the betterment of the conditions, external and internal, under which the life of the mass of the people is lived in great cities, and especially in London."

* * *

WE are glad to see that the right of the London County Council to impose conditions about Sunday opening upon cinematograph shows has been upheld on appeal. There has been some discussion in the public press about the desirability of this kind of Sunday amusement, and there is a good deal to be said upon both sides of the case; but it is clear that if there is to be an increase in Sunday opening it should be in accordance with some settled line of policy, and under proper public control. Under the terms "proper public control" we should include conditions of labour. There must be no tampering with the right of waitresses, artistes, and others to their weekly day of rest.

CANON SCOTT HOLLAND has been appointed Regius Professor of Divinity at Oxford in succession to the late Canon Ince. This will involve his resignation of the canonry at St. Paul's, which he has held for twenty-five years, and the removal from London of one of its ablest popular preachers. Canon Scott Holland is the type of churchman who belongs to mankind. An ardent reformer and friend of the poor, he has spoken to a wide circle in the columns of the *Commonwealth*, which has won respect for Christian socialism in the most unlikely quarters by its downrightness of utterance and its breezy optimism. Many people will grudge the withdrawal of such a keen personality to the seclusion of Oxford. We feel that we need him still in the fighting line.

* * *

THE REV. W. G. TARRANT has accepted an invitation to visit South Africa on behalf of the British and Foreign Unitarian Association. He will leave England about the end of February for an extended tour, which will include lecturing and preaching engagements at Cape Town, Johannesburg, Pretoria, and other towns. We hope that he will meet with much success, and that one result of his journey will be to stimulate interest in the work of the religious pioneer in new lands, where the lines of traditional differences are not so marked as at home. Liberal Christianity, if it is to prosper, must take a large view of its mission, and kindle the ardour of noble missionary enterprise and the joy of spiritual adventure in the hearts of its young men.

* * *

THE third Annual Report of the Penal Reform League, which has just been issued, is a record of quiet work in the education of public opinion. A number of lectures have been delivered, and the secretary undertook a tour of investigation in North America. He visited juvenile and other courts, prisons, and reformatories, and inquired into probation methods in various States of the Union and different parts of Canada. The prospects of advance in penal matters are, perhaps, the report concludes, as bright as they have ever been. The Home Secretary's speech in the House of Commons has been noted with interest and hope at home and abroad. Separate confinement of convicts is to be reduced to one month for ordinary convicts and three months for recidivists. An attempt is to be made to substitute friendly aid for police supervision on ticket-of-leave. Periodical lectures (three or four a year) have been organised in convict prisons. Substitutes for imprisonment of youths and minor offenders are promised. All these reforms fall within the special objects of the League, and it may congratulate itself on its share in promoting a programme so far reaching in its aims, which has received already the cordial endorsement of public opinion.

A FURTHER WORD ABOUT THE "CHRIST-MYTH" THEORY.

WE print in our present issue a communication from Dr. K. C. ANDERSON, in which he takes exception to the learned and forcible article by Principal CARPENTER which we published last week. We do so gladly, because we believe in a fair and open hearing for both sides in theology as in other matters; but we confess that our pleasure would have been greater if our correspondent had riddled the evidence instead of attacking the counsel. There are two aspects of Dr. ANDERSON'S letter which we think it would be hardly right to pass without a word of comment.

In the first place, he seizes a big stick in order to discredit scholarship by loud and thwacking blows. He must know that many branches of scholarship, comparative philology, for instance, have reached the accuracy and precision of scientific method. He is, accordingly, attacking by implication the careful mental processes and the accumulated stores of knowledge upon which all intellectual progress depends; and he is doing so in the interest of a theory, which tries to buttress itself by an appeal to scholarship, and can only gain credit with reasonable men if scholarship gives a verdict in its favour. Is it not a case of "save me from my friends"? Or do we live in an irrational world in which facts, and the trained mental faculty which weighs and interprets them, count for nothing, and we can all believe anything we like according to the mood of the moment?

But Dr. ANDERSON uses another controversial weapon which the strong man should avoid. He imputes motives to the adversary instead of meeting his attack full-front. We must suppose that he believes sincerely that Dr. CARPENTER is incapable of a dispassionate judgment, and is desperately anxious to bolster up the conscious weakness of his own position at whatever cost. Suggestions of this sort are, however, the end of profitable discussion. If all evidence is to be met with the statement that the scales are weighted, argument upon questions of fact becomes impossible. We know how difficult it is to eliminate the element of *parti pris*, or of ancestral loyalty, or of preference for novelty, when our business is simply to try to find out the truth; and probably not even Dr. DREWS or Mr. J. M. ROBERTSON or Dr. ANDERSON himself are quite free from it. But we have known men of wide knowledge and calm judicial mind and deep religious feeling, even among liberal Christians and Unitarians, who have trained themselves with scrupulous care to guard against this subtle intellectual danger; and to say that in this case these men are simply

fighting in self-protection, because they know that if DREWS is right Liberal Christianity will collapse, is in reality a confession on the part of Dr. ANDERSON that the nobler weapons of controversy have broken in his hands.

Let us for a moment recall our readers to the real question at issue. It is not a question of the fancied collapse of anybody's religious position, or of remote consequences of any kind. These may be left to take care of themselves. It is the simple question, Did JESUS really live on this earth, according to the general belief of Christendom? or is the account of his earthly life a mythical fabrication, without any basis in historical fact? Dr. DREWS accepts the latter alternative, and has written a book to try to convince the world that he is right. His theory has in it elements of such extreme improbability that he is not so foolish as to think that he can dispense with evidence. Accordingly he sets down the evidence which has convinced him, in the most telling way that he can command. This evidence in several crucial parts of it is of the kind which can be examined by the scientific methods of comparative philology. Dr. CARPENTER took selected examples of it in his article last week, and submitted them to the searching tests which men are accustomed to use in the laboratory of scholarship. Along with many other experts, he comes to the conclusion that a great deal of the argument rests upon false evidence. It is now left for Dr. DREWS, and those who agree with him, to go through the whole matter again letter by letter, word by word, line by line, and to convince the best minds of Europe by the sheer weight of scientific evidence that they are right. The case has been presented with a vast show of learning, and it is on this hard dry ground that the first bout of the controversy must be fought, without any regard to sentimental preferences.

Until this has happened, and Dr. DREWS comes forth as victor with a clean record as a philologist, the plain man may rest in his perfectly reasonable belief in the historical JESUS. It would be sheer intellectual frivolity to do anything else. For let it be remembered that the burden of proof lies with the attacking party. It is in the first place a question of evidence, and evidence, and again of evidence, if the difficulties with which the theory bristles on every side are to be removed. It is in the second place a question of historical probability and literary psychology, a region in which subjective judgment must play a larger part, but always under the guidance of wide and accurate knowledge. We believe that we are expressing the calm and reliable judgment of those who have had experience in dealing with historical documents, when we say that the literature of the New Testament is

too deeply impregnated with personal qualities for any mythologising theory to get rid of them. It may be said that this is simply an opinion, and no doubt Dr. ANDERSON will make light of it on the ground that it betrays the inveterate prejudices of the scholar. The accusation will not hurt us; for we have yet to learn that knowledge is a hindrance to truth, and experience a disqualification for judgment.

LIFE, RELIGION & AFFAIRS.

INTERNATIONAL PEACE.

AN IMPRESSION OF THE ALBERT HALL MEETING.

THE anti-militarist demonstration at the Albert Hall on Saturday last was remarkable in more ways than one. The Independent Labour Party which organised the meeting had brought together a striking array of platform ability, comprising outstanding leaders of the working-class movements of the Continent, of America, and of Great Britain. No less striking was the size of the vast audience, which, in the midst of a General Election occupied exclusively with other issues, had, with the exception of the occupants of the gallery, paid sums varying from 5s. to 6d. to join in the protest against the growth of armaments.

Mr. Keir Hardie, dour and uncompromising as a Hebrew prophet or as John the Baptist, enunciated once more from the chair doctrines to which he has held with unswerving consistency through the whole of a stormy political career. The gist of his speech is well summed up in the words of the resolution which was moved—"This meeting declares that there is not and cannot be any cause for war between the democracies of Europe. It protests emphatically against the continuous increase in armaments and the attempts which are made to foster strife among the nations. The international working-class movement repudiates militarism in all its forms as being inimical to the progress of the race." It is remarkable that this Lanarkshire miner, who at the age of eight was a doorkeeper in a mine, and at seventeen was teaching himself underground to read and write, is one of our most correct speakers, and contrary to a general supposition is not a platform firebrand, but grave, deliberate, and measured in utterance.

The resolution was supported in an able speech by Mr. W. C. Anderson, formerly a shop assistant, and now chairman of the Independent Labour Party, and by Mr. Geo. Lansbury, M.P., whose earnestness and manifest sincerity have won him the respect even of those who in opinion are most bitterly opposed to him.

M. Vandervelde, leader of the Belgian Socialists, who spoke in French, was accorded an enthusiastic reception on rising. By far the ablest of Belgian politicians, he is one of the most brilliant Parliamentarians in Europe. A deeply-read scholar, a profound thinker, an incisive logician and debater, he is at the

same time an idealist and an artist in language. Slight, spare and dark-bearded, he is tense and electric on the platform, and with equal skill can sway a cultured or learned audience, the Belgian Chamber of Deputies, or a vast popular assembly. On the present occasion he spoke of the solidarity of interest between the working classes of Belgium and England, and maintained that any quarrels or differences between the two countries were due to the middle and governing classes.

Mr. Ramsay MacDonald, M.P., followed with a vigorous speech delivered in his own masterful style. His Scotch up-bringing appeared in the verse of a paraphrase, appended to the Scottish metrical version of the psalms, with which he concluded his speech. He argued that every programme which encouraged the increase of armaments was one which must inevitably lead to war. "The prosperity of each was the prosperity of all. Armaments and militarism were not securities for peace. They were securities either for international bankruptcy or international conflict."

The ovation of the evening, as was naturally to be expected, was reserved for M. Jaurès, the leader of the French Unified Socialists, and probably the best known Collectivist of the day. His appearance is in striking contrast to his powers and his reputation. He looks like a somewhat heavy *petit bourgeois* dressed in a not too stylish Sunday best. But he started his career as professor of philosophy at Toulouse, is a brilliant journalist, a fine classical scholar, a prose poet, and in the words of M. Millerand "the supreme orator who has thrilled the soul of the artisan and peasant democracy with the most moving accents heard by a French audience for a hundred years." His Albert Hall speech was full of Gallic fire and passion, delivered with torrential energy and enforced by a wealth of expressive gesture. He spoke of the "nightmare" of militarism which haunts the workers of Europe, and denounced the folly of trying to prevent war by preparing for war. If expenditure upon armaments was by way of insurance, it was as if someone paid more in premiums than he could receive in compensation, and then set his own and his neighbours' houses on fire. "Capitalists," he said, "spoke of creating new markets abroad. Let them create new markets at home by enabling those who were so far beneath the economic level of consumption as to be unable to buy the common necessities of life." The working classes were tired of being the tools of others. The only way of escape from militarism was by the foundation of a new order based not on competition but on co-operation. Organised democracy must prepare itself for this new order which will come, not by blood, like the upper and middle class revolutions of former times, but by a peaceful evolution.

The speech of the German delegate, Herr Molkenbuhr, was a remarkable contrast to those of the French-speaking orators, though in its way most effective. The latter delivered impassioned harangues without the aid of a single note. The former appeared to read practically the whole speech from manuscript. A member

of the Reichstag, he is also secretary of the German Social Democratic Party, and is one of the organising brains which have brought them to their present high state of numerical efficiency. Tall and quiet of manner, there is nothing of the revolutionary in his appearance or in his speech. Indeed he looks more like a staid, respectable Lutheran pastor than one of the leaders of a militant party. His address made no pretence to oratory or style, but it was a masterly and convincing presentment of facts. His party, he said, representing 3,500,000 males over 25 years of age, and perpetually growing in number and in power, had again and again in the Reichstag opposed the waste of money on the army and navy. Statesmen should try to find new spheres of demand in the hovels of the underpaid workers. Some Germans who, in Bismarck's phrase, professed to fear God only, were always crying out that they were going to be attacked by England. The chief scaremongers in Germany were the "armour-plate patriots" who (at huge dividends) supplied materials for men of war. Bismarck's policy of blood and iron was so depleting the German exchequer that the funds for insurance against old age and invalidity were being attacked. The German people saw no reason why England should abandon the old friendly relations with Germany.

The concluding speech of these remarkable proceedings was given by Professor W. T. Mills, of the United States, old, and a mannikin in stature, but a torpedo in utterance and gesture, who said that with the solution of the problem of markets would come the end of militarism.

This gathering, so extraordinary from every point of view, suggests some reflections. Anyone who attended it will understand why so many of the ablest and noblest among us find in movements which are outside the churches the spiritual and moral stimulus which is too often not to be found within them. Secondly, though every speaker used language of stern denunciation, no unparliamentary word or expression was heard from the platform, a remarkable contrast to much of the political oratory we have heard during the last few weeks in a country whose people often pride themselves upon their restraint of language. Lastly, the meeting is another proof of the fact that the masses of every civilised (?) country, so far as they are organised and articulate, are opposed to militarism.

AN APOLOGY FOR MR. FACING-BOTH-WAYS.

OF all the many characters portrayed by Bunyan in his allegory, perhaps that of Mr. Facing-both-ways has the strongest place in our imagination. To raise the cry of "turn-coat" against a former colleague does not attach the same stigma as the taunt of facing both ways does to those who are neither hot nor cold. Yet of Mr. Facing-both-ways Bunyan says nothing. He does not explain himself nor converse

with the pilgrims. Indicated only by a name, and the company with which he is associated, "my Lord Turn-about, my Lord Time-server, my Lord Fair-speech, also Mr. Smoothman, Mr. Facing-both-ways, Mr. Anything, and the parson of our parish, Mr. Two-tongues," we have nothing beyond this characterisation, ruthlessly summed up in a name. To the tinker in Bedford gaol it was enough to typify the mode of thought, and to dismiss it. Yet the type remains, and in all periods when differing schools of thought have widely separated policies there must always be those who cannot shelter under either banner. To them remains the contempt of the reformer with whom they cannot keep pace, and the mistrust of the supporters of the established order of things. To attempt to apologise for such as Mr. Facing-both-ways is perhaps a daring thing to do. Yet, balanced on mental knife edges, alive equally to the soul of goodness in things evil, and the soul of evil in things good, there is for him no such consolation as that which falls to either contestant. There is none of the elation of a triumph, nor even the pride of having been worsted in a fight for a dearly-cherished cause. Laodicean, neither hot nor cold, the virile fighter can more easily stomach his worst enemy than the man who will come some way on the road, who has put his hand to the plough and then looked back. It is not that Mr. Facing-both-ways is indifferent; if he were, he would either be an entirely negligible and neglected factor, or an unreasoning adherent of the established order of things. He has generally a marked bias towards the reforming party. He lacks the one needful thing of singleness of vision. He possesses the fatal gift of seeing the two sides of a question. Therefore, he can never be a keen party man. It is not for him to go out a leader of his people in the wilderness, and to die with the vision of the promised land before his eyes. It is not his name that goes down on the martyr roll of both lost and triumphant causes. He is often the critic of both sides, yet wearied with a feeling of the futility of his position. Perhaps in modern times Erasmus is the most striking instance. Hated by Rome as a brilliantly dangerous critic, he was mistrusted by Luther because he stopped short of being sufficiently iconoclastic. (One sometimes likes to think that if the Lutheran movement had failed like Huss's propaganda, or if there had been a set-back to Continental Protestantism like that which occurred in England in Mary's reign, Erasmus might have gone to the stake with the courage of Cranmer, and suffered martyrdom with extremers men, or, in later years, Lucius Cary have been executed with Sydney and Russell.)

What consolation, then, has Mr. Facing-both-ways? That of an appeal to posterity, whose privileged function of seeing the two sides of a case he has usurped. This to him is often worth but little, for he is haunted by a sense of his present futility, and envies the fanatic's self-assurance. To him it is given to realise that history is not made by such as himself, but by the narrower man, who is free from the taint of realising that there are at least two aspects of a case, neither of which, regarded by itself, portrays the whole. It is given to him to realise, as the Stoic

emperor-philosopher realised, that both are necessary to the State, alike the man who wants things to be done, and the man who would hinder things being done. To him also it is apparent that all progress is the resultant of complex forces. His ideal sphere is nowhere better described than by Herbert Spencer's words: "Making a rational estimate of human authority, we shall avoid alike the extremes of undue submission and undue rebellion—shall not regard some men's judgment as wholly good and others as wholly bad; but shall, contrariwise, lean to the more defensible position, that none are completely right and none are completely wrong."

Even in his day and generation, Mr. Facing-both-ways is often the arbiter of how far progress shall go. He may claim to represent the spirit of compromise, and sometimes even to show the middle way along which mankind progresses. The middle way is most often one oscillating to right and left, as nature knows nothing of a straight line law in motion. This is our client at his best. But often he lacks the physical strength requisite to the pursuit of a single purpose. For the extremest with such strength the definite convictions (attained sometimes as the result of studying both sides of the case) are sufficiently strong to permit pressing on to the single end without designed deviation from his course. It is good that we should praise the idealist and the iconoclast. For those that fall short we can only apologise, and leave their vindication to posterity.

But in regard to appeals to posterity, Carlyle's outburst comes to one's mind in his contrast of Oliver with "his right honourable friend Sir Jabesh Windbag, Mr. Facing-both-ways, Viscount Mealy-mouth, Earl of Windlestraw . . . 'Posterity'? Thou appealest to Posterity, thou? My right honourable friend, what will Posterity do for thee! The voting of Posterity, were it continued through centuries in thy favour, will be quite inaudible, extra-forensic, without any effect whatever. Posterity can do simply nothing for a man; nor even seem to do much if the man be not brainsick. Besides, to tell the truth, the bets are a thousand to one, Posterity will not hear of thee, my right honourable friend! Posterity, I have found, has generally his own windbags sufficiently trumpeted in all market-places, and no leisure to attend to ours. Posterity, which has made of Norse Odin a similitude, and of Norman William a brute monster, what will or can it make of English Jabesh? O Heavens, 'Posterity'!"

"These poor persecuted Scotch Covenanters," said I to my inquiring Frenchman, in such stunted French as stood at command, 'ils s'en appelaient à.'—'A la Postérité,' interrupted he, helping me out. 'Ah, Monsieur, non, mille fois non! They appealed to the Eternal God; not to Posterity at all! C'était différent.'"

After this, can we apologise for Mr. Facing-both-ways? It is a vain and wearied labour, as vain and as wearied as the perplexities between which our client is balanced. One wishes that Bunyan had pictured Mr. Facing-both-ways looking at the last with envied glances after those who went on with faces set towards the Celestial City. That, seemingly, is his end.

QUESTIONS AT ISSUE.

[Under this heading writers discuss freely from their own point of view living problems of Religion, Ethics, and Social Reform, but the Editor does not assume responsibility for the opinions expressed.]

"THE CHRIST MYTH."

A TIME-HONOURED method of combating new ideas of religion is to impute incompetency to those who propound them. Scholarship and learning are always on the side of the *status quo*. Every new reading of the past, especially if it touches religious doctrine, has been at its inception denounced as stupid. It is an old trick—so old as to have become an unconscious habit—and it dies exceeding hard. The Copernican theory of astronomy no doubt was considered the work of an ignoramus when it was first broached, and every dogma of the Church, which has been abandoned by all intelligent people to-day, has been defended by libraries of learning, and by the established scholarship of the day. If only the propounder of a new theory, such as that Christianity did not originate with a human teacher, a man Jesus, but as a cultus with a Jesus or Christ worshipped as a god, can be proved guilty of some bad "howlers," how caps are thrown in the air, figuratively, of course, what exultation there is, and how the poor, deluded believers of the new theory are pitied! One would think that the continual repetition of this method of rebutting a new idea whenever one appears, and a little sense of humour, would prevent its adoption, but not so; the new theorist is clearly incompetent, as all new theorists have been.

A notable instance of this is the controversy between Prof. Estlin Carpenter and J. M. Robertson on the question of the historicity of Jesus. Prof. Carpenter's charges of incompetency on the part of Mr. Robertson have wide publicity in his "First Three Gospels." Mr. Robertson's replies are buried in obscure journals, and are, therefore, not easily accessible, though I am glad to say they are printed in his new edition of his "Christianity and Mythology." The former is never tired of saying that the latter is lacking in "historical sense," and does not know the "meaning of evidence," the implication being, of course, that he himself possesses these admirable qualities. This is the old charge of incompetency. I have no space here to show how Mr. Robertson meets Prof. Carpenter at every point of his criticism. All I can do is to warn candid readers not to be misled by this old well-worn method, that the propounder of a new theory is a fool; but to keep an open mind and suspense of judgment until they are able to read both sides. That is only fair.

The same method is used with Prof. Drews. He is "not much," only a teacher in a "high school," and he really has no claim to scholarship. See the blunders he makes. His theory is very absurd and his book an extravagance. How familiar all this sounds! And yet this absurd book is characterised by Mr. Robertson, who has, let it be remembered, met Prof.

Carpenter's arguments *seriatim* as regards himself, and who, therefore, has a right to speak, as a "remarkable book." This absurd book has aroused the mind of Germany. The germ of it, a paper read by the author to the German Society of Monists in February last, had an edition of ten thousand copies, which was sold out in a little over a month. The theme of paper and book, "Is Jesus a Historical Personality?" has been discussed in hundreds of meetings, in pamphlets galore, in papers and journals by the legion, and has produced a ferment altogether unexampled. Superior scholarship wonders what all this is about, and more than hints that it is much ado about nothing, for really the author is no scholar! But surely our German neighbours are not ignoramuses to be carried off their feet in this way by a man who does not know what he is talking about.

No. It is nothing against the book that "established" scholarship is against it. When was "established" scholarship ever in favour of an innovating idea in religion? Is it not rather true that "established" scholarship is the very last to accept the new idea? And what makes it so impervious to it is its evident inability to look at it without ascribing incapacity and incompetency to its propounder. "Established" scholarship is prepossessed by preconceived ideas, and that makes it blind to a fuller and better elucidation than the established one.

What is now said of "The Christ Myth" was said of "Der Nonchristliche Jesus" by Prof. W. B. Smith, but the fact that Prof. Schmiedel thought it worthy of a preface by him surely proves that at least one "established" scholar and theologian did not think the book the work of a fool or an ignoramus.

"Established" scholarship, as represented by Prof. Carpenter, must denounce the theory of "The Christ Myth," for if the theory be established, the idea of Christianity held by Prof. Carpenter and by Liberal Christianity generally is gone for ever. Hence all the critics have concentrated on one point—the lack of evidence for the pre-Christian Jesus. Why, there is a pre-Christian Jesus in the New Testament itself:—(1) What was Paul's Christ but a pre-Christian Jesus? Did Paul go up and down the Roman Empire proclaiming that a "Man Jesus," a great human teacher, had come into Palestine? Was that his gospel? He has not one word to say of a human teacher. Paul's Christ is not a teacher at all, but a divine or semi-divine being, who does not teach, but dies for men. (2) The Jesus of the Book of Revelation is pre-Christian. No possible manipulation can make the Christ of the Revelation into the "Man Jesus" of Unitarian or Liberal Christianity. (3) It is impossible to reduce the Jesus of the Acts or of the Gospels to a human teacher. The crux of the matter is at this point. Was the original of the central figure of the New Testament a "Man Jesus" or a Divine Christ? Prof. Carpenter knows well that if there was a historical Jesus he must have been a man. That is to say, the contention for a historical Jesus is the contention for the Unitarian conception of Christianity. All Liberal Christians must, and virtually do, say this.

A man was the nucleus of the original Christian movement, and thus after his death he was idealised and became divine in the mind of his followers. Those who think that there is no evidence for a Man Jesus, say that the Divine Christ was from the beginning the nucleus of the movement. Liberal or Unitarian Christianity is tied to a Man Jesus. And it must cling to this Man Jesus or cease to be. Should Drews' and Smith's and Kallott's and Robertson's idea of a Christ cult be established as the real origin of the Christian religion, orthodoxy may survive, and even be rehabilitated; but Unitarian or Liberal Christianity is gone for ever. In contending for a Man Jesus, a human teacher, as the founder of Christianity, Liberal Christianity is contending for its life. Liberal Christianity or Unitarianism has come to the "cross roads." It must have a Man Jesus or give up the ghost. And it cannot find a Man Jesus, for the original of the central figure of the Gospels and Epistles alike is not a man but a god. The whole orthodox world of the present and of the past say this. Are Prof. James Denny and Dr. Forsyth, because they say so, incompetent? Prof. Carpenter cannot say with them that the god Jesus was historical. A Liberal Christian who would say so would be a *rara avis* indeed. Liberal Christianity has come to the parting of the ways.

Dundee.

K. C. ANDERSON.

CORRESPONDENCE.

[The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.]

AN EXTENDED LECTIONARY.

SIR,—As the writer of the review which appeared in your issue of Nov. 26 and which suggested Dr. W. C. Coupland's interesting letter of the following week, I gladly avail myself of your kind offer of space to discuss still further a subject which I feel to be of urgent and first-rate importance for our liberal churches. In many of these churches the ministers already choose lessons, occasionally at least, from extra-biblical writings, and I feel sure that a wisely compiled lectionary would not only prove a great convenience, but would be a means of enrichment to the devotional part of our services. I should like to indicate as briefly as possible what form I think such a lectionary ought to take.

There can, of course, be no idea of superseding the Bible as the great text-book of the things of the Spirit. What we need is a supplement to the Bible. It is not necessary, nor would it be at all satisfactory, to make an anthology of Scripture passages and of passages from other sources. In every way it seems to me better to leave the Bible as it stands, and to compile the new lesson-book entirely from non-biblical writings. And in view of the vast field of non-biblical religious literature, I believe the true principle of selection would be to choose from writings towards which there

exists among us a consensus of affection and reverence. In other words, *we should admit into our lectionary only such writings as are already canonised in the hearts of our people.* This principle would, I am afraid, rule out a great deal that Dr. Coupland has found room for in his "Thoughts and Aspirations of the Ages." It would, I believe, confine our choice to Christian literature; for, however admirable they may be, it can hardly be said that "Egyptian, Chinese, Brahmanic, Buddhist, Mazdaist, Hellenic, Stoic, Islamic, Sufistic," and other non-Christian writings have as yet found their way into the deep places of our hearts, except, perhaps, in certain isolated instances. Within the Christian tradition there is incomparable material for a book that would be worthy to be placed beside the Bible on the reading desks of our churches. Among writings that would claim to be represented are such words of God as have come though men like Augustine, Francis, Thomas à Kempis, Luther, Milton, George Fox, Priestley, Wesley, Channing, Robertson of Brighton, and Martineau. A lectionary embracing thus the most significant documents of our faith that have been written since the New Testament canon was closed would be a new symbol of the church catholic and of the communion of saints, and it would put us in more active possession of many rich tracts of our spiritual inheritance.—Yours, &c.,

J. M. CONNELL.

Bury St. Edmunds, Dec. 13, 1910.

BOOKS AND REVIEWS.

THE CHILD'S INHERITANCE.*

In considering the course of evolution there is an implicit tendency to regard man, as he exists at present, as the culminating point. We bend in wonder before the complex human brain, the organ of a Newton's mind; we philosophise on the human hand, the instrument that fashioned the pictures of Raphael and Giotto's lily tower. And this worship is not without its inspiration; we *are* the heirs of the ages; for we have the mammoth and the mastodon made way.

But how far more uplifting the thought—even though less pleasing to our vanity—if we regard ourselves, not as the culmination of the past, but as the earnest of a future. We, as we are now, represent but a stage—possibly a very elementary stage—in the evolution of humanity. In one sense, however, it is true that we are now at a culminating point in that we seem to be preparing for a new departure. Blindly, hitherto, has man pressed upward and onward; but signs are now abundant that this blind progress no longer contents him; he is beginning consciously to aim at understanding and directing the evolutionary forces. Here we have the real meaning of our social experiments, our poor law reform, our garden cities, our model dwellings. Yet, valuable and necessary as those experiments are, it may be questioned

* The Child's Inheritance. By Greville Macdonald, M.A. London: Smith, Elder & Co.

whether they do not increase a tendency which is already too strong in us, to attach over much importance to material things. There are, accordingly, those who say: Alter the environment by all means if it be bad, but expect not much from such alterations. The surroundings of man are of little importance in comparison with the spirit which animates him. Let him first learn that the kingdom of heaven is within, and all other things will be added.

Holding such views, the would-be reformers naturally turn to our educational system, to the children whose minds are still in a plastic and receptive state; and here they find themselves divided into two schools of thought analogous to those distinguished above. For some hold with Locke that the teacher can write on the child's mind as pencil writes on clean white paper; others, that the child's mind is like some half-obliterated palimpsest on which, by use of chemical and mechanical agents, sentence after sentence dating from far distant times, and of varied and often contradictory meaning, can be made out. In other words, the one school lays all the emphasis on the environment, the other on what the child brings to respond to the environment.

At present there is no doubt that most of the leaders of educational thought belong to the latter school. The recognition of child psychology as a distinct branch of general psychology, combined with the study of childhood as a period marked by positive characteristics specially selected by nature as favourable to the process of education, is a movement full of significance. What is the child's inheritance? we ask. What innate powers and capacities has he which we have to nourish and train; and how should our educational curriculum, which has, of necessity, to deal with children in the mass, be modified so as to stimulate the child's "power to become," instead of, as is so often the case, dwarfing and deforming his promise?

These are the questions that Dr. Greville MacDonald sets himself to answer in a work which, it is true, gives no panacean curriculum, but is full of inspiration and suggestion for the educationist. The scope of the book may be best indicated by a few sentences taken from the preface: "The writer discusses the rival claims of biologist and poet as authority on the subject of inheritance, and more particularly the faith of Wordsworth as against the teachings of Weismann; claiming that biology in no way contradicts, but rather strengthens ancient views concerning the spiritual origin of life. . . . The education of the hand and the five senses is discussed at length in its transcendental and economic bearings, while the needs in play and religious ritual are set forth as foundational instincts. . . . The intention of the book is to stimulate inquiry as to whether we are at present entirely upon right lines in our systems of education; as well as to inspire a feeling of optimism concerning the possibilities lying before us in a truer understanding of the magnificence of the child's native equipment."

The author's aim is abundantly fulfilled; the whole book is instinct with the forward view, the faith that in all children exist the seeds of flame which may be kindled to light up the dark places of

the world, or, alas! quenched under the load of uninspired learning! The great mind, according to Dr. MacDonald, is the scientific mind inspired by the imagination; and great as his love and knowledge of science evidently are, he would sooner banish botanical text-books from the school-room than the fairies from the flowers. In the teaching of religion, also, the first place must be given to the imagination, by which is meant the innate perception of spiritual significance. "Even the Apostles' Creed, gloriously imaginative though it be, may hardly be taught until it is accepted rather as a grain of mustard seed than as a measure of faith. It is in this way that the Churches, because of their lack of imagination, lack of belief in a grace overwhelmingly divine, are so busy in making what, from the standpoint of their definitions, are agnostics."

There are passages where we feel we should like to break a lance with Dr. MacDonald. He does less than justice to the modern theories of play; he tends to confuse the psychological with the physiological point of view; he does not sufficiently recognise the actual presence of that new spirit in psychology and education to which we have referred above. Nevertheless, no reader of his book can fail to recognise in him a strenuous worker towards the fulfilment of man's being in the idealistic sense, and a powerful fighter against the false and poisonous respect for money and luxury which is the bane of our present-day civilisation.

LIFE IN THE ROMAN WORLD.*

In the present volume Professor Tucker has provided a sequel to his "Life in Ancient Athens." His object is to give a picture of the ordinary life of the people at the time when Christianity was winning its first spiritual conquests, which shall be intelligible and interesting to readers with no equipment of classical learning. In this aim he has achieved a considerable measure of success, and these brightly written pages will help to illuminate the background of crowded life, in many respects happy and prosperous, against which the figures of Nero and St. Paul stand out so distinctly. Here, for instance, are chapters on methods of travel, administration and finance, the town house and the country farm, Roman furniture, the social day of a Roman aristocrat, life in the middle and lower classes, holidays and amusements, the position of women and children, and education. There is a profusion of excellent illustrations, and the author's learning is worn so lightly that there is a complete absence of references and footnotes. In some respects the title is rather too wide. Professor Tucker confines his attention chiefly to Rome and Italy, with only passing references to the Greek cities and provinces like Egypt and Africa. He is able, for this reason, to draw attention to qualities of character and habits of thought which still had in them much of the gravity and *pietas* of simpler days, and to pass over

* Life in the Roman World of Nero and St. Paul. By T. G. Tucker. London: Macmillan & Co. 12s. 6d. net.

almost too lightly the symptoms of moral corruption and decay. We welcome the recoil from the traditional blackening of the shadows in the interest of Christian apologetic, and there are obvious reasons why Professor Tucker has only hinted at some of the darker features; but the reader must remember as he wanders along these spacious sun-lit corridors that there are some closed chambers to which he is not admitted.

We find Professor Tucker least satisfactory in his rather cursory discussion of religion. The growth of Oriental modes of worship in Rome itself requires fuller treatment, if the situation is to be properly understood. There is a brief reference to the worship of Isis, but no mention at all of Mithra. It may be said that the date of the introduction of Mithraism in Rome and the west is rather doubtful. Probably it existed among the lower orders in Rome for a considerable time before it became widely popular under the Flavian emperors. Professor Dill dates its first inroads from the reign of Tiberius. In these circumstances we think that its beginnings should have been mentioned, with some estimate of its significance. The references to the legal status of the Jews strike us as a little misleading. It was hardly a case of general tolerance for a national religion. Roman law treated the Jews as a specially favoured race. On account of their obstinate monotheism they were allowed to be recusants even to the extent of withholding the customary religious honours paid to the person of the emperor. In the case of other religions a refusal of this kind would have been treated at once as an offence against the State. This line of policy, which may be compared with the privileges which the Quakers won from the English law by their "obstinacy," was inaugurated by Julius Cæsar, and continued, with some modifications, even after the destruction of Jerusalem had destroyed the political significance of Judaism, and reduced it to the tame position of a licensed religion.

THE POPULAR MIND IN SPAIN.*

It is strange that Spain, which lies so close to our own shores, is to the average Englishman almost an unknown land. To those with historical memories it is still the country of St. Teresa, or Don Quixote, or Ferdinand and Isabella; while to others with the itch of travel in their veins it recalls the hazards and discomforts of conducted parties and the departed glories of Granada, Toledo, or Seville. It is this colossal ignorance on our part of the Spain which is still alive that makes Mr. Rafael Shaw's account of contemporary life among the people so illuminating. It is not the book, as perhaps the title might suggest, of a traveller on the wing or an author with a commission, but of a man who has lived among the people and come into close contact with their thoughts. He does not profess to pass judgment upon the strange and complicated state of things which he describes, or try to sum up the situation in a sentence. That he leaves to more facile observers. For the most

* Spain from Within. By Rafael Shaw. London: T. Fisher Unwin. 7s. 6d. net.

part he acts simply as a reporter of things he has seen or heard. He tells us frankly that he is setting down the impressions he has gathered of the people's own thought and belief about the things which interest them most deeply, without being able to submit them always to rigorous tests. But it is just these glimpses into the popular mind which have psychological value, and explain to us why men love and hate, or adhere to ancient customs, or rise up *en masse* against the established order, in the way they do.

The whole picture is dominated by the presence of the Church, in politics, in social life, in education. Nowhere has ultramontane influence been so successful in building dams against the modern spirit. At every point it checks the growth of knowledge and enlightened public action. If what Mr. Shaw tells us is at all representative, it has lost its religious hold upon the poor, and its ecclesiastical discipline is no longer obeyed. Children are usually baptized, in obedience apparently to an inherited prejudice against the infidel. An unchristened child is still called a "Moro," a badge of disgrace which no mother can tolerate for her offspring. But the other services of the Church, even the consecration of marriage, are treated with widespread neglect. What, however, the Church lacks in popular sympathy and support it makes up in political influence among the wealthy and reactionary sections of society; and this leads to a state of things which requires to be handled very tactfully by men of liberal sympathies, if the present monarchy is not to be sacrificed to revolutionary excitements, fomented by the clericals, who might stand to win greater security for their cherished ideals of domination out of the *mêlée*. Mr. Shaw gives several remarkable instances of the length to which opposition to the royal family is carried by the Jesuits, who exercise a far-reaching censorship over the press. He points out that the only hope of the Ultramontanes lies in a Carlist restoration, a fact of much significance in the underground workings of politics.

On the Ferrer incident there is not much fresh light. It is Mr. Shaw's belief that the Ultramontane party leaders desired to goad the people into violence, and their scheme was only frustrated by the good judgment of the liberals and the moderation and self-restraint of their press.

"While all Europe was excited about the fate of the founder of the lay schools, the Spanish people, believed abroad to be seething with anarchy and sedition, were peaceably, if dispiritedly, pursuing their usual avocations, only interested in Ferrer, if they took any interest in him at all, as another victim of the tyranny of the Church, whose 'tool,' as they call Maura, had brought Spain so low. This was because the *Sociedad Editorial*, and especially the *Liberal*, laboured so indefatigably to keep the temper of the people within bounds, as their opponents on the Ultramontane press laboured to produce irritation. . . . It was the deliberate policy of the wise and far-sighted Liberal-Monarchist party to keep their working-class readers in the dark about the Ferrer incident, because they knew that, if

the mass of the people became aware of the attack upon their honour, a civil war between the Ultramontanes and the people would have broken out within a week."

The state of things described in this passage is possible only among an illiterate population. It is estimated that 75 per cent. are without the rudiments of education. Nowhere has it been more tragically true than in modern Spain that the forces of re-action batten upon ignorance. The chief hope in this tangled mass of backward civilisation is the desire of the people themselves to get education for their children. If there is one lesson from Mr. Shaw's admirable study of the popular mind more impressive than the rest, it is this:—The future of Spain depends upon the battle of the schools.

DR. ABBOTT ON "THE SON OF MAN."

THE problems presented by the use of the phrase "The Son of Man" in the New Testament are familiar to all students. Did Jesus use it himself, of himself, or of man in general? If it was used by him of himself, was this to indicate his identity with the expected Messiah? If it was used of him by the early evangelical reporters, in what sense did they apply it to him? As a subsidiary but highly interesting point, how can we account for the almost complete disappearance of the phrase in Acts, a document which is obviously in close affinity with Luke, where the words occur almost twice as often as in Mark?

Among the solutions offered—they are set out in detail in Schmidt's article in the *Encyclopædia Biblica*—the most interesting perhaps is that suggested by Herder, viz., that by "Son of Man" is indicated the "Ideal Humanity," and in substance this is the solution supported by Dr. Abbott in his latest volume of gospel studies. It is a voluminous work, abounding alike in scholarly investigations and profoundly religious suggestions. The special features of his theory may be briefly stated.

Regarding the gospel materials in our hands as but imperfect for the purposes of literal history, Dr. Abbott believes we may find compensation in the direction of a discovery of the prevailing thoughts, as distinct from the actual words, of Jesus. The divergencies in the Synoptics are due not so much, he thinks, to deliberate manipulation of the early tradition as to differences in the interpretation of similar material by the different writers. If we follow the probable lines of primitive interpretation we may come back at last to the original matter which had to be dealt with. In particular, Dr. Abbott conceives that by recurring to the Hebrew scriptures in the form in which they must have been constantly before the minds of Jesus and his hearers, we may discover the meaning of some of those sayings which in their Greek form startle and perplex the reader. An illustration of this occurs in connection with

* *The Son of Man: A Contribution to the Study of the Thoughts of Jesus.* By Edwin A. Abbott. Cambridge University Press, 1910. One vol., pp. 873. Price 16s. 6d. net.

the "Servant" passage in Isaiah liii., which in the Hebrew uses the expression "make intercession," where the Greek version current in New Testament times, and evidently followed in the Synoptics in this connection, uses the phrase "be delivered up"—see the repeated prophecies, attributed to Jesus, of the coming sufferings and death. In addition to such aids in determining the thoughts of Jesus, Dr. Abbott looks upon the Fourth Gospel as deliberately intended, in specified passages, to supplement and elucidate the crude, fragmentary, and probably imperfectly understood sayings preserved in the earlier records of the tradition.

He concludes that, so far from using the phrase as indicating a supernatural dignity, such as is often associated with the Daniel passage, "one like a Son of Man," Jesus really would indicate his entire oneness with ordinary mankind. This oneness, it is suggested, was conceived after a Jewish model. "It is historically and antecedently probable," says Dr. Abbott, "that Jesus in His doctrine looked back, as a Jewish prophet of the highest order would look back, to the call of Abraham before the Law, and to the creation of Adam before the call of Abraham. It is also probable that He looked forward . . . to the establishment of God's universal kingdom over all the sons of Adam." It is all our race, therefore, that comes into view when he emphasises the indissoluble bond between his own nature and that of man; and a light falls, as it were, from his high powers and prerogatives, over the possibilities of the whole human field.

Dr. Abbott acknowledges that "of this ample outlook into the past and the future of humanity the Synoptic gospels give us but faint traces. Yet traces there are, and closer examination brings them out more clearly." He maintains that "they are faint because of the inadequacy of the record, and that Paul and John, in deepening the traces, have but done justice to the spiritual fact." Elsewhere, and repeatedly, he alludes to the Tennysonian idea of the triumph of the Man, who is made in the image of God, over the Beast. It is in this regard that the book will probably prove most helpful to those who have the courage to work through it. In fact, the reflection that rises uppermost as we close our serious task is that the process of "deepening the traces" did not end with Paul and John. It is a process obviously not free from the risk of what is called "subjectivity"; but so long as theologians speak to us, not with dictatorial positiveness, but with the persuasive modesty so conspicuous in this great scholar, they will meet with grateful attention from all who would possess, in Pauline phrase, "the mind of Christ."

LITERARY NOTES.

MESSRS. LONGMANS, GREEN & Co. have in the press a shilling pamphlet entitled "Religion and English Society." It contains two addresses which were given by Dr. Figgis, of Mirfield, to a small private conference which was held in London, on November 9 and 10, to consider the state

of religion among the upper classes. The subjects dealt with are the Intellectual Crisis and the Practical Problem.

* * *

MISS A. HUTCHINSON STIRLING, whose name is associated with that of Mr. W. Hale White as translator of the "Ethic" of Spinoza, is undertaking a memorial volume of her father, the British apostle of Hegelianism, whose friends and correspondence were not confined to this country. It is her purpose in this volume to indicate the general aim and character of the Hegelian philosophy in a way that will appeal to others than the initiated.

* * *

THE first two volumes of a series of monographs on "Les Grands Ecrivains Étrangers" have just been issued by MM. Bloud et Cie. In these volumes M. E. Dimnet deals with "Les Soeurs Brontë," and Professor Emile Legouis, of the Sorbonne, with "Chaucer." At the end of January the volume on "Alfred Tennyson" will appear, and, among other writers who will be included in the series are Ibsen, Goethe, Calderon, George Eliot, Carlyle, Hegel, and Emerson, the latter falling very suitably to M. Maurice Maeterlinck.

* * *

THE new edition of Spenser's "Minor Poems," edited by Ernest de Sélincourt, will be published immediately by the Oxford University Press, uniform with Mr. J. C. Smith's edition of "The Faërie Queene." The text is based upon a collection of the editions published in the poet's lifetime with the folio of 1611—the first collected edition of Spenser's poems.

* * *

EARLY in the New Year Messrs. Putnam's will issue a volume entitled "Incidents in My Life," by Dr. Thomas Addis Emmet, grandson of the Thomas Emmet who was a brother of Robert Emmet, and himself one of the leaders of the insurrectionary movement in Ireland of 1798.

* * *

DR. NANSEN has finished a large work on the exploration of the Arctic regions from the earliest times. It contains a full account of the various Arctic expeditions, and an analysis and exposition of the growth of the geographical ideas which they have suggested. It is to be published shortly in various languages.

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ACCORDING to the American *Bookman*, "The Rosary," by Mrs. Florence L. Barclay, author of "The Mistress of Shenstone," heads the list of the best-selling novels in America. Messrs. Putnam's, who are the publishers of Mrs. Barclay's novels, both here and in America, report that 200,000 copies have been printed in England in the short space of twelve months, and that "The Mistress of Shenstone" has reached its seventieth thousand.

* * *

THE book which was published some weeks ago under the title of "The Story of the Shia World," and claimed to be edited from a Persian MS. by Major Molesworth Sykes, the well-known authority on Persia, seems to have gone even beyond its author's anticipations in the extent to which it has been taken for the work of a native Persian. Only a few critics,

who were possibly behind the scenes, have detected the fact that in the guise of the autobiography of a Persian noble Major Sykes has really drawn his own picture, from intimate knowledge, of Persian life and character. In this course he has but followed in the footsteps of his distinguished predecessor, Sir James Morier, who in the first instance described his immortal *Hajji Baba* as a translation from the Persian. Major Sykes thought he had given a clue to the mystery by describing his hero as a grandson of the prototype of Hajji Baba; but, as the hint has not been taken, it seems desirable that he should now have the full credit for what has been generally recognised to be a most entertaining narrative permeated throughout with the true Oriental spirit.

* * *

THE *Theologische Literaturzeitung*, which was founded by Professor Schürer, in 1876, has long been recognised as the leading organ of Protestant theology in Germany on the scientific and critical side. Under the direction of the present editors, Professor Adolf Harnack, of Berlin; Dr. Hermann Schuster, of Hannover; and Professor Arthur Titius, of Göttingen, it will pursue the same objects from a somewhat wider point of view. It is intended to take some notice of books of edification, and to a certain extent of the literature which lies on the border-line of theology. Special attention will also be devoted to the important theological literature of other countries. While the special line of scholarship upon which the journal has achieved its reputation will be in no sense ignored, room will be found for adequate discussion of such themes as the relation of religious faith to psychology and the theory of knowledge, and the relations between ethics and ethnology and sociology. The editors invite short communications concerning undertakings which have a special interest from the scholarly or scientific point of view. An appeal is made to all friends of the paper to support it in these new projects, in order that they may be carried through without any increase in the present half-yearly subscription of 9 marks. The publishers are J. C. Henrichs'sche Buchhandlung, Leipzig.

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A NEW and enlarged edition of a notable volume of sermons by Professor Leonhard Ragaz, of Zürich, has just been issued by the firm of Zolbing & Lichtenhahn, in Basel, under the title "Dein Reich komme." It has been welcomed in various quarters in terms of high praise as a volume revealing intimate knowledge of modern life, both on the social and religious side. It is marked above all by its strenuous insistence upon the need of belief in God, and the significance of Christianity, when rightly understood, for life in all its aspects.

PUBLICATIONS RECEIVED.

MESSRS. A. & C. BLACK:—Who's Who, 1911. Englishwoman's Year Book, 1911. The Writers' and Artists' Year Book, 1911.

MESSRS. CONSTABLE & CO.:—Modern Religious Problems: The Fourth Gospel. E. F. Scott. 1s. net. The Founding of the Church. 1s. net.

MESSRS. HODDER & STOUGHTON:—Complete Works of Emily Brontë: Poetry. Edited by Robertson Nicoll and Clement Shorter. 6s. net.

MR. PHILIP GREEN:—One Line of the Puritan Tradition in Hull: W. Whitaker. 3s. net.

OXFORD UNIVERSITY PRESS:—Poems: A. H. Clough. 2s. 6d. net.

MR. T. FISHER UNWIN:—The Book of Scottish Poetry: Sir George Douglas, Bart. 5s. net.

FOR THE CHILDREN.

FOLLOWING CHRIST IN INDIA.

THIS is the story of an English missionary, who wrote an account of his work among the lepers and plague-stricken people of India in a journal called *The East and the West* three years ago. He had taken a vow of poverty, like the followers of St. Francis in the middle ages, and had given up his life to the poor and the suffering in imitation of Christ.

This is the way it happened. At a time when he was writing much poetry, and meditating a great deal about the meaning of life, he had a vision, or dream, which seemed like a message from God. He thought he saw the Master, whom he already loved so dearly, walking—travel-stained, footsore, and worn with toil—along an Indian high-road, bound on errands of mercy. And a great pity arose in his heart as he saw the look of compassion on the face of Jesus—pity for those poor sisters and brothers of his in the far-off East, where poverty and the want of education account for so much wretchedness among the people. It seemed right that he, also, should go out to India and try to heal the sick—not only to heal their bodies, but to give health and strength to their souls. He was not anxious to "convert" them, as we say, or even to talk to them of Jesus if they did not care to hear about him, for he knew that they had a religion of their own as beautiful, in all its main points, as the Christian faith, if they would only try to live up to it. And he wanted them to be true to their Hindu faith at its best. But he knew that this could only make them love the name of Jesus, too, when they heard more about him, and that those who are trying to obey the teaching of the pitiful Buddha, and other great religious teachers of India, in simplicity of heart, will not find it difficult to understand the words of Christ. So this good man went out to the East and began to live the life of a *bhagat*, or "holy man."

Now, in India a *bhagat* is very much revered. He is one who renounces all that people usually hold dear—even family, and friends, and the very means of subsistence—in order that he may do the work of God without being hindered by worldly affairs. It is necessary that he should have given up all interest in life as far as he himself is concerned, so that he may be better able to minister unselfishly to others, and meditate on religion for the sake of mankind. It is not an unusual thing for men in high position—a judge, for instance, or a wealthy merchant, or a prince, or a great scholar—to do this in India; but we of the West generally think we can do as much for the welfare of others without sacrificing

everything so completely. It often happens, therefore, that it is said of Christians in the East, "Oh, they do not live according to the teaching of their Master. They do not love their enemies, renounce their worldly possessions, and share the lot of the humble and poor." The missionary grieved over this, and resolved that he would prove to the Hindus that Christians *can* practise what they preach, when they are sufficiently in earnest about it. He felt that Jesus had not set an impossible task for him, at least, when he uttered those wonderful words which you can read for yourselves in the fifth chapter of Matthew, verses 39 to 44; so he set out on his journeys, taking nothing with him but a blanket, a *lota* (water vessel), a few medicines, and a Greek New Testament.

Coming to a plague-infected village, he spread the blanket under a banyan tree, and waited to see what would happen. After a time the headman of the village and several others came and asked him what he wanted. He said he was a *bhagat*, that his heart was full of pity for the sick, and he wished to serve them, as he had drugs which he thought would cure their diseases. They did not believe that a white man could really be a *bhagat*, but his gentle manner and speech and his lack of worldly possessions puzzled them. They gave him permission, however, to try his physic on some of the lowest caste, and determined to put him to the test. The missionary did not understand their intentions, and noticed with surprise that their manner suddenly became very rude and scornful, for he knew that the Hindus are invariably polite. For some days they did their best to annoy the foreign *bhagat*, and insulted him by offering stale food on a dirty brass dish. He ate some of it, however, without showing a trace of anger, for he remembered that Jesus also had been mocked and spurned. In the same calm and patient manner he continued to tend the sick, hoping that he would yet win the hearts of his enemies by love and gentleness.

The climax came when, one day, a man who seemed to be a sort of ringleader sharply ordered him back to his tree. Without uttering a word he turned to go, whereupon his tormentor, a Sikh, swept off his turban with a low bow and laid it at his feet, crying "Maharaj!" (which means "great king," and is a title given to *bhagats* in Northern India). "Now we know," he said, "that you are truly a 'holy man,' for you are gentle, and when men insult you, you do not become angered. Moreover, you love everyone, even the low castes and the children, and speak mildly to those who torment you."

Then began a happy time. The people vied with each other in trying to prove their gratitude; they brought him choice foods, and showed that they were as willing to revere a saint when he came from the West as when he was born in the East. The missionary's life became a very busy one, and he received urgent invitations to go to other villages. Many Hindus, also, of every caste (or rank) came to visit him, until, little as he desired it, he was quite famous. He has since founded a brotherhood, "The Brotherhood of the Imitation of Jesus." Its members pledge themselves to poverty and to the service of

the suffering, especially those who are stricken with plague, cholera, small-pox, or leprosy—those terrible diseases which are the scourge of India. They also teach the little children, as Jesus would most surely have wished, and live lives of self-denial like the Buddhist monks, with the understanding that they can give up their membership at a year's notice, if they find that they have undertaken more than their strength will enable them to carry out. They do not try to convert everybody to their own ideas about religion, but are doing their best by means of sympathy and kindness to set the right example, and draw the people of the East and the West together.

This is a great and noble work, and one in which we can all share, to some extent, even in England. For one thing, we must learn to speak of the men and women of India as if they were our own kith and kin, rather than aliens, for we are *all* the children of God. Then, too, we must act towards them as if we understood their troubles, and wished to help them in every way. Above all, we must each try to live the simple Christ-like life, returning good for evil, and not showing anger to our enemies; for only in this way can we touch the hearts of men in all parts of the world, and give *our* message—a message of love—to the East from which we have received so many precious gifts.

L. G. A.

MEMORIAL NOTICES.

MRS. BEARD.

WE regret to announce the death of Mrs. Charles Beard, which occurred on Friday, December 9, at her home in Liverpool. It is now more than twenty-two years since her husband, Rev. Charles Beard, died. She had helped and strengthened him in all his work, and had gained the respect and affection of the Renshaw-street congregation by her ever-ready sympathy. Some years after Mr. Beard's death she removed to Oxford, whence she returned to Liverpool two years ago. Wherever she went she made friends who became deeply attached to her. Many of all ages and all types of character went to her for sympathy and advice, and no trouble was too great for her in trying to help them. She has left behind her the memory of a life which will be cherished in the hearts of her friends for its rare beauty and its depth of love.

Her body was laid beside her husband's in the graveyard of the Ancient Chapel at Toxteth Park on Tuesday, December 13, when a multitude of mourners bore witness to the affection which was felt for her. The funeral service was taken by the Rev. H. E. Dowson and her son-in-law, Rev. Henry Gow. Mr. Dowson, in a touching address, gave expression to the sorrow which was felt by all and to the loving respect in which her life was held.

The deepest sympathy must be felt for her family by whom she was admired and loved and watched over with the closest and tenderest affection.]

MR. JOHN DUNDERDALE CONYERS.

WE regret to announce the death of Mr. John Dunderdale Conyers, a well-known member of the Mill Hill Chapel congregation who had taken an important part in the public life of Leeds. Mr. Conyers was elected to the Leeds City Council as a representative of the Bramley Ward in 1897, and he sat continuously up to his death. He was a magistrate, and deputy-chairman of the Library Committee. He had also been chairman of the Tramways Committee.

At the morning service in Mill Hill Chapel on Sunday, December 11, the Rev. M. R. Scott read the following tribute from the Rev. Charles Hargrove.

"By the death of Mr. John Dunderdale Conyers, which came with a shock of painful surprise to his many friends, the Mill Hill congregation loses one of its oldest and most honoured members. Living so far away, and hindered by the care of a big business, and, of late years, by bad health, he was not able to attend our services as regularly as he desired, or to render us the help he had the good-will to give, but when able he did all he could, and was a teacher in the Sunday-school at one time, then secretary, and afterwards chairman of the Yorkshire Sunday School Association. Nor was he unmindful of his obligations to his native city. For many years he was Councillor of the Bramley Ward, and chairman at one time of the Library Committee and at another of the Tramways Committee. The respect in which he was held by his colleagues was shown in the testimony borne to him at the meeting of the Town Council last Wednesday, when the Lord Mayor spoke of the good work he had done and the highest regard he had always entertained for him. To me he was known as one of the most modest and worthy of men, a good Unitarian, and therefore a good public servant."

MEETINGS AND SOCIETIES

LAY PREACHERS' UNION OF LONDON AND THE SOUTH EASTERN COUNTIES.

THE inaugural meeting of the re-organised Lay Preachers' Union of London and the South Eastern Counties was held at Rosslyn-hill Chapel, Hampstead, on Friday evening, December 10. The members were hospitably entertained at tea in the school-room by the ladies of the congregation, and afterwards a half-hour's service was held in the chapel, in which Mr. S. P. Penwarden, Mr. Walter Russell, and the Rev. W. H. Drummond took part. The meeting was held in the beautiful church parlour, the decoration of which was much admired.

In the absence of Mr. H. G. Chancellor, M.P., the President of the Union, the chair was taken by the Rev. W. H. Drummond, who expressed the gratification of all present, irrespective of political opinion, that a man of Mr. Chancellor's fine spirit and earnest religious character had again been returned to Parliament.

The secretary, Mr. S. P. Penwarden, was asked to convey to him the congratulations of the meeting. Fortunately, Mr. Chancellor had found time to prepare his address, and this was read by the Rev. J. A. Pearson.

PRESIDENT'S ADDRESS.

On the occasion of reconstituting our Union of Lay Preachers working in connection with the Provincial Assembly, and the London District Unitarian Society, you have done me the honour of making me your President.

Unfortunately, this honour has come at a time when I am less able than for some years past either to perform the duties or to take my accustomed share in preaching amongst our churches. Duties, also, in connection with the national crisis through which we are passing, make my attendance at your first public gathering impossible, or I would gladly have attended to receive on your behalf the welcome of the Hampstead congregation, and to voice your thanks for their kindness.

Such a gathering is an appropriate occasion for explaining exactly what our Union is, and what it aims at. We have been drawn together by sympathy engendered in carrying out a common purpose, and pursuing a common aim. We have united to develop a sense of comradeship, to exercise the functions of friendly criticism, to avail ourselves of the benefits of each other's experience, and thus to fit ourselves more effectively to do the work to which we have been called. For that work must be a calling, and neither a business nor a recreation, if it is to be fruitful and helpful. And unless it is both we have missed our way, and are wasting our energies. What is that work? First and foremost, to supplement, but in no way to supersede, or even interfere with, that of the regular ministry. I hope it may be said truly, that we are a band of men whose hearts God has touched. We realise the joy and helpfulness which religion has brought into our own lives. We know that what it has been to us it will become to others who come under and yield to its influence. We are conscious of the fact that many are repelled by the presentation of religion in the orthodox pulpits, who might be helped if they heard it presented in a way that would stimulate their moral nature without offending their reason or demanding belief in doctrines that contradict it and outrage their moral sense. Such a religion, retaining faith in God, whilst rejecting dogmas that dishonour Him by attributing to Him a character inconsistent with perfect love, perfect justice, and perfect power, we have found in the teaching of our Unitarian and Free Christian churches.

It is to carry this free and uplifting faith to others, and thus to share with them the good that has come to be ours, that we have taken up the work of lay-preaching. Our churches are few, and distant one from another. They and our ministers are all too inadequate for the great work to be done. Only by a great extension of lay-preaching can we hope to reach men who keep outside the doors of the churches, not only of ours but of all churches, and

who, unhelped and unblessed, lapse into materialism and lose the joy and uplift that might be theirs if they could be made to realise the presence in their lives of the living God. The call is urgent, and we humbly and reverently respond to the call, with "Here am I, send me," placing at the disposal of our ministers-at-large, without fee or reward, such time, talents, knowledge, and experience as we possess.

Then there are the small churches and groups of freethinking Christians who are too poor to maintain a minister, but desire to meet for worship and require the services of some one to lead them in common prayer and preach the word for their instruction and upbuilding in sacred things. Here we are needed, and here, mainly, is our work. Besides, when ministers are able and willing to serve such churches and groups, laymen are ready to release them for such service by occasionally filling their pulpits. And even rich congregations would be none the worse for sitting, now and then, under a layman, who, though less gifted and less learned than their ministers, could speak to them, from an experience more like their own, of the deep things of the spirit, as felt by one whose days, like those of his hearers, are spent in business or professional life. Our desire is to go where, and do what, we are wanted. We ask for no status except such as by character and service we achieve. But we do ask for the sympathy and prayer of all who realise the need for our work.

And one aim of this Union is to aid in guiding our reading and correcting our faults, so that we may, by clear thinking, true reasoning, and persuasive and convincing expression, commend to our hearers the glorious gospel of Christ, and thus help to build them up in faith, and love, and good works, purifying their lives, brightening their hopes, and making them in turn instruments for the spread of a reasonable faith, and inspirers of others, so that the world may be brought to knowledge of the truth and consciousness of the indwelling God.

In the discussion on the work of the Union which followed, the following took part:—The Rev. J. A. Pearson, Dr. Tyssen, Mr. S. P. Penwarden, the Rev. F. Hankinson, Rev. W. C. Bowie, Mr. W. H. Sands, Mr. Colyer, and Mr. Russell. Stress was laid by different speakers upon the value of out-of-door speaking, and the widening opportunities for work of this kind. It was also urged that steps should be taken to win new recruits for the work, and that ministers should not only encourage those who present themselves, but persuade those who do not offer to take part in the work. The Rev. W. C. Bowie said that people want more and more addresses in touch with life on every side. There would have to be a great extension of lay preaching to bring religion back again to the life of the community. Lay preachers were needed, not only to fill up gaps, but also for the important work of bringing religion into touch with real life. He did not deny the need of an educated ministry, but there was also need of the special kind of work which the lay preacher was qualified to do. He thought that more might be done in

securing the services of laymen of experience if they were asked to give only a certain number of Sundays in the year.

At the close of the discussion Mr. E. Capleton expressed on behalf of the members of the Union their hearty thanks to the Rev. H. Gow, and the members of his congregation, for their hospitality.

BRITISH LEAGUE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

THE Council meeting was held in Essex Hall on Thursday, December 8. In the much regretted absence of Lady Durning Lawrence the chair was taken by Mrs. C. Herbert Smith. The attendance was extremely good.

In opening the proceedings Mrs. Herbert Smith expressed her pleasure in being able to announce that a Women's League had been formed in Hungary, and that the American alliance had already formed its International Committee. The half-yearly statement of work done, or in hand, was read by the Organising Secretary, and the financial position of the League set forth by the Treasurer (Mrs. Sidney Martineau), who showed that with skilful management the modest funds at the disposal of the treasurer were made to go a long way, but that it was evident that a great deal of work awaited the League which could only be undertaken if it received increased financial support from the women of our churches. Following this more formal business Mrs. Billinge, the representative of the Liverpool District League, gave a short account of the doings of her society, and especially of the public work to which it has set its hand, the endeavour to obtain proper municipal lodging homes for working women in Liverpool. Mrs. Billinge greatly stirred her audience by the recital of her experience when she and a colleague bravely faced the horrors of a night in one of the existing places of the kind, and of the subsequent efforts of the League to bring public opinion to bear on the Health authorities and to induce the City Fathers to "set their house in order" in this respect.

The Rev. T. P. Spedding gave an address on "The Scattered and Isolated Unitarians and what the League might do with regard to them." He showed that while the Van Mission and the Postal Mission endeavoured to bring our free and simple faith to the knowledge of those outside us, there was a piece of "Home Mission" work crying out to be done which neither of these agencies could touch. There were said to be about 30,000 Unitarians, more or less, connected with our churches in this country, but this reckoning left out of account all those who, born and bred Unitarians, had for various reasons slipped away from our ken. There was good authority for thinking that if these were taken into account the numbers would be more like a quarter of a million! Where were all these people, and how was it our churches had allowed them to drift? One reason was undoubtedly our lack of organisation and business method. Many churches kept no list of their members, and many more failed to keep any track of those who left them. Migration of poor

families into the cities and of rich families into the country accounted for some. Numbers of young people drifted away into places where there were none of our churches, and the Colonies accounted for others.

There was a perpetual leakage going on, and yet little or no attempt was made to cope with it. Here was the League's opportunity. To compile a list of scattered and isolated members of our faith would be a great undertaking, but it would be worth while, and by trying to bring our churches into closer touch with such people something might be done to remove the reproach that when Unitarians are out of sight they are apt also to be out of mind.

In conjunction with a vote of thanks to Mr. Spedding, a resolution was passed instructing the Executive Committee to consider the suggestions made in his address with a view to their being taken up by the League.

THE COMMITTEE'S STATEMENT.

We have to report that three meetings have been held since last June, the reception at Lady Durning Lawrence's to the American ladies, the Conference of English League representatives in Berlin, and the public meeting in Birmingham in October. The latter was held in conjunction with the autumnal meetings of the B. & F.U.A., and was a striking success. It was large and influential, and attracted a good deal of attention in Birmingham, and there are already good results in evidence in that district.

International.

Besides the informal meeting of English and American women, the League took its part in the large women's meeting of the Berlin Conference, and sent a representative to the celebrations in Hungary. During the Berlin Conference opportunity was found to meet some of the women leaders of the Liberal religious movement in Germany, to discuss the possibility of bringing them and those of like mind into some association with the English and American societies. Though such an idea was quite new, and rendered difficult to carry out by the total absence of any existing organisations among them, the German women agreed to try what could be done. At Kolozsvár the women also agreed to join in, and so the first tentative steps have been taken towards an International Union.

"Special Fund" Work.

This fund, which has enabled the Committee to carry out a sort of missionary work, has almost come to an end. The year's experience shows how needful it is, and how much the growth of the League depends on its continuance. Not only have many more societies been added to the League, but the personal visits have resulted everywhere in increased mutual understanding and sympathy between the women of our churches and the League's Committee.

Appeals Committee.

This Committee deals with applications from affiliated women's societies for help from the general body of the League. Such appeals are considered and, if possible, put before the branches, either directly by the executive committee or by the society itself, with the endorsement of the League Committee.

The idea of mutual helpfulness has caught on wonderfully. In endorsing an appeal the League makes a condition that it shall not be in aid of "current expenses." By this means Ilford received a good number of gifts. As many as twenty-nine branches responded to Richmond's appeal, and nine sent help to Edinburgh. The interesting thing to note is that these places sending help are scattered

all over the country, and not confined to the districts about the applicants. The thing to be most carefully avoided is a sectional feeling. There should be no thought of North or South, East or West in our League, but only the feeling of national unity and fellowship. Also it should be borne in mind that no branch is asked to make a great effort in response to any one appeal. It is more important that a very little should go to each of a number of places than a large amount to one or two only. The gift of two articles, or even of one shilling and a friendly letter from the branch, is in many cases all that should be expected.

The Hospitality Committee.

The principal labours of this committee are exerted in and about Whit-week. It arranged and carried through the new scheme for finding hostesses for country ministers last Whit-week with such success that, gratitude being "a lively sense of favours to come," the Association are hoping for the co-operation of the League again in the coming year.

Fellowship Committee.

This is the committee of a definite section of the League's work. It deals with all communications received from branches or members, concerning the young girls or women who find themselves separated from those of their own way of thinking or in places where we have no churches, and who welcome friendly letters and information about the doings of our churches in their enforced isolation.

THE NEW CENSUS IN GERMANY.

(FROM A GERMAN CORRESPONDENT.)

ON December 1, the German Census of 1910 was taken, and the results are already compiled. The increase of population during the last five years amounts to about $4\frac{1}{2}$ million souls, 900,000, or $1\frac{1}{2}$ per cent. a year, the total increase during the period being between 7 and $7\frac{1}{2}$ per cent. on the figure yielded by the census of December 1, 1905. To political economists the question is of great importance, whether the process of draining the population of the country districts into the large towns, which was a marked feature in previous returns, still continues. This process constitutes a danger to the welfare of all countries, but as far as Germany is concerned it may now be said to have stopped. Some of the large towns of the Empire, as, for instance, Munich, Stuttgart, Mannheim, Chemnitz, &c., show indeed a larger increase than 7 per cent. since 1905, and the same applies to places in the immediate vicinity of Berlin, like Schöneberg, Charlottenburg, Wilmersdorf, and above all Rixdorf, where the increase amounts to no less than 54 per cent.; but on the other hand, Augsburg, Magdeburg, Brunswick, Halle, Elbing, Elberfeld, &c., remain below the average for the whole Empire, and the population of Mulhouse, in the Alsace, even shows an absolute diminution of $\frac{1}{2}$ per cent. in the period. Berlin itself has scarcely added more than 4 per cent. to the number of inhabitants since 1905, which is partly owing to the fact that there are insuperable obstacles in the way of extending the area of the capital in some directions, as, for instance, to westward. On the whole, it is satisfactory to note, the country districts hold more than their own, and we may look for the cause of this welcome change to the fact that the condition of agriculture in Germany has improved, that agricultural wages have gone up, and that living in the country has been rendered more agreeable in several respects. Emigration abroad has diminished considerably, and, in general, the result of this last census denotes a healthy state of things, promising favourable development in the future.

WILLASTON SCHOOL.

A. E. RAWSTHORN, of Willaston School, son of Mr. J. J. Rawsthorn, of Preston, has won an open Scholarship in Modern History at Balliol College, Oxford.

THE SOCIAL MOVEMENT.

THE CHURCHES AND SOCIAL SERVICE.

THE December number of "Social Service" is specially interesting as it is almost entirely taken up with reports of a remarkable conference held at Westminster, on November 3, under the auspices of the National Union for Christian Social Service, and attended by representatives of the social service unions in connection with the different religious bodies, of university settlements, of all manner of ameliorative agencies, and by a great number of individuals who have established their reputation as social workers. The success of the conference lay in the fact that "it gathered together a body of experts to emphasise the Church's responsibility with regard to social reform, and to point out how, in this direction, the churches ought to be the true inspirers of the State." Papers were read by Mr. T. Hancock Nunn and Rev. J. F. B. Tinling, and speeches made by the Bishop of London, the Dean of Norwich, Rev. F. B. Meyer, Rev. J. Scott Lidgett, the Earl of Meath, Countess Russell, and several others. At the conclusion, on the motion of the Dean of Norwich, the following resolution was moved:—

"That this Conference, persuaded that adequate social service, by which the most urgent needs of the suffering classes, such as the unemployable, the epileptic, habitual inebriates, and consumptives may be met, will only be possible through a comprehensive plan of co-operation by the State, and all the Churches, resolve that a small committee be appointed to communicate with the representative councils of all the churches with a view to a really national co-operation, and later on to approach the Government on the subject and to report to a further meeting of the Conference."

The following have been appointed members of the Committee:—The Earl of Meath, the Dean of Norwich, Rev. J. F. B. Tinling, Rev. R. C. Gillie, Rev. F. B. Meyer, Rev. J. Scott Lidgett, Mr. D. F. Basden, Mr. C. W. R. Offen; and the various social service unions are being invited to send representatives to a general Committee.

JUVENILE EMPLOYMENT.

A SCHEME has been prepared by the Birmingham Education Committee for dealing with the care and employment of children leaving school. It is proposed that there should be established, as part of the Government national system, an employment bureau, the whole organisation and staff of which should be under the control of the Board of Trade and the expense of which should be paid by the Board; that, though teachers should be encouraged in their present work of finding situations for boys and girls leaving school, the general policy should be that the exchange officials should notify and fill vacancies, applications either being made through them in the first instance or notified to them; that six branch exchanges should be instituted, and that there should be appointed a central care committee and school care committees, whose duty it should be to supervise, advise and influence children leaving or young people who have left school. Care, it is suggested, should be continued up to the age of seventeen. It is estimated that the cost of the scheme when in full working order will be £528 a year. It is estimated that the number of children leaving

the elementary schools annually in Birmingham is: Boys, 4,500; girls, 4,000. As no attempt is contemplated at exercising any minute or continuous supervision over the children of responsible parents, detailed work would only be necessary for a fraction of the juvenile population.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Bolton: Bank-street Chapel.—The annual choir services were held at Bank-street chapel on Sunday last. The preacher in the morning was the Rev. J. H. Weatherall, M.A., the choir singing Spohr's "Walk Ye," and "God, Thou art great." The evening service was choral, the choir, under the direction of Mr. J. T. Fliteroft, Mus. Bac., F.R.C.O., organist and choirmaster, giving an able rendering of Mendelssohn's "Athalie," the solos in which were well taken by Mrs. W. A. Peers, Miss M. E. Welch, and Miss F. Barnes, the Rev. Bertram Lister taking the part of the Reader. There were large congregations at both services.

Boys' Own Brigade.—On Sunday evening, December 11, there was held at Blackfriars Mission and Stamford-street Chapel the seventh of a series of united services for boys, organised by the London Battalion of the Boys' Own Brigade. Detachments were present from each of the five London companies, numbering in all about eighty members, including officers, under command of Captain W. T. Pritchard, major of the battalion. The service was conducted by Rev. John C. Ballantyne (Captain, 1st Company), and a special address to the boys was delivered. Not the least helpful part of the evening's devotions was the singing of the hymns, and all must have felt that there was sincere aspiration and worship expressed in the singing of the "Réveille," the B.O.B. hymn written by Rev. W. G. Tarrant. The B.O.B. is at its best when its members are united for these parades of consecration, when the members renew their pledges of comradeship and of consecration to the service of God; and it is hoped by the committee of the battalion that in future a successful endeavour may be made to have present at these meetings members of boys clubs and workers interested in such activities.

Edinburgh.—On December 2 and 3 a successful bazaar was held in the Livingstone Hall, by the congregation of St. Mark's Chapel, in aid of a fund for renovation of the organ. The bazaar was opened by Rev. Dr. Glaspe, formerly of the Old Greyfriars' Church, Edinburgh. The Rev. R. B. Drummond, in presiding, observed that the organ in St. Mark's Chapel was more than a century old. It was the first organ erected in any non-Episcopalian place of worship in that city, and had been originally purchased by the congregation from the Roman Catholic body. Dr. Glaspe, in his opening remarks, spoke of the valuable services rendered by eminent Unitarians to the cause of Liberal Christianity, and emphasised the need of strong constructive work, combined with sobriety in criticism and speculation. The customary votes of thanks were moved by Mr. W. Kirkhope, Mr. W. Coventry, and Rev. Dr. Mellone (bazaar secretary). Notwithstanding the fact that the local election contests were at their height in the week in which the bazaar was held, a gratifying success can be recorded. It is estimated that a sum of not less than £300 will have been realised in connection with the bazaar after all liabilities are met.

Hull: Resignation.—The Rev. W. Whitaker has resigned the pastorate of the Park-street Church, Hull, having accepted an invitation from Platt Chapel, Rusholme, Manchester.

Ipswich.—On Sunday last special services were conducted at the Unitarian chapel by the Rev. Geo. Critchley, B.A., of London, and the occasion brought together good congregations of past and present members of the chapel, with many strangers. On the preceding Wednesday the annual meeting of the congregation was held, Mr. G. J. Noteutt, the chairman, presiding. Tea was first served, and an excellent programme of music enjoyed for an hour before the business began. The Committee's report (read by the secretary, Mr. R. Hamblin) was good to hear. It spoke of renewed life in the congregation and high hope for the future. The attendance at the ordinary services has increased, and several institutions of value have been formed during the year, and have done good work. The Literary and Social Guild has held many meetings, with lectures on a variety of topics:—Travel: Switzerland, Oxford, Westmoreland, and Antrim. Literature: Dickens, George Gissing, The Humour of Shakespeare. Science: Electricity, and How the Weather is Made. Sociology: Edward Carpenter's England's Ideal. A concert and several social gatherings were also held. A Reading and Dramatic Society has passed many pleasant and profitable evenings, and the Ladies' Sewing Society is working steadily towards a sale of work proposed for next year. The minister of the chapel, the Rev. A. Golland, has, by invitation, lectured this winter at the Ipswich Social Settlement and at St. Nicholas Congregational Chapel, receiving a warm welcome at each.

Lincoln.—The re-opening lectures and services were continued on Thursday, 8th, and Sunday, 11th inst. The week-night lecture was delivered by the Rev. J. M. Lloyd Thomas, of Nottingham, the devotional service being conducted by the Rev. H. W. Hawkes. There were 68 earnest-looking adults present, men being in the majority, and the eloquent and deeply religious address on "The Deity of Jesus and the Divinity of Man" evidently made a profound impression. On Sunday, Mr. Hawkes, grandson of the Rev. Jas. Hawkes, who was minister of the chapel from 1813 to 1822, had 42 hearers. Sketching the story of our old Presbyterian chapels from the ejection of the noble 2,000, he urged the value of their witness to liberty of reason and conscience, never more needed than to-day, and the importance of every such outpost, even if held by only a handful of faithful souls.

London Sunday School Society.—A very pleasant social gathering of teachers and elder scholars was held at Essex Hall last Saturday. Notwithstanding the very unpleasant weather which prevailed, and the fact that the Laymen's Club had just previously given a somewhat similar entertainment to practically the same audience, there was a very good muster, although the numbers did not quite reach the average of the last two or three years. From 6 to 7 o'clock, the President, Mr. Ronald Bartram, received the Society's guests, who were during this hour entertained with light refreshments by Miss Cooper and her untiring band of assistants. At 7 o'clock, after the hymn "Lord, we thank Thee for the pleasure" had been heartily sung, Mr. Bartram formally offered to all present the cordial good wishes of the committee. This little ceremony over, an interesting programme of music and recitations was rendered, concluding with a short sketch entitled "Mrs. Green," in which the two characters were taken by Miss Alice Odgers and Miss McNaught. The earlier part of the programme was also much appreciated. The Misses Amy and Violet Withall and Miss Sedgfield contributed two trios with the violin, 'cello and piano; songs were rendered by Madame Lily Underhill and the Messrs. Walter and Harold Savage Cooper, the latter of whom

was making his first appearance at Essex Hall as a singer and received a great ovation. Mention, too, must be made of the two recitations given by Miss Bredall who, as usual, quite captivated her audience. A very pleasant evening concluded with the singing of the hymn "The Lord be with us as we bend," and the benediction, pronounced by the Rev. W. H. Rose.

Manchester: Pendleton.—On Monday evening, the 12th inst., the Mayor of Salford (Alderman F. S. Phillips, J.P.) gave a lecture on "Glimpses of the Past," in connection with the Pendleton Unitarian Literary Society. The lecture was illustrated by lantern views, and Mr. Phillips showed some interesting specimens of weapons from the stone age. A hearty vote of thanks was accorded to Mr. Phillips for his admirable lecture.

APPEAL.

MR. G. H. PATTERSON writes from Danesbury, Hamilton-road, Great Yarmouth, to ask for clothing, especially for children. The fishing season has been bad, and consequently there is great distress which he and his congregation are doing their best to relieve, but their resources are exhausted.

NOTES AND JOTTINGS.

CHARLES WESLEY AND THE METHODIST MOVEMENT.

The birthday of Charles Wesley, who was born on December 18, 1707, reminds us that the Methodist movement owes to him not only its most celebrated hymns, but also its first religious impulse. While he was a Westminster student at Christ Church, Oxford, he resolved to devote himself to a religious life, and gathered about him a small company of men with similar tastes and ideals to his own for intellectual and spiritual improvement. They met to read the classics and the New Testament, and attended Holy Communion regularly on Sunday. When John Wesley returned to Oxford in 1729, he soon became the head of this little society of four, the members of which lived very sparingly, denying themselves in order that they might give to the poor, visiting those who were sick and in prison, educating poor children, and incidentally calling forth a great deal of ridicule on the part of less high-minded students.

* * *

John Wesley says they were called or nicknamed Methodists; and "as the name was new and quaint, it clave to them immediately; and from that time both these four young gentlemen, and all that had any religious connections with them, were distinguished by the name of Methodists. The regularity of their behaviour gave occasion to a young gentleman of the college to say, 'I think we have got a new set of Methodists,' alluding to a set of physicians who began to flourish at Rome about the time of Nero, and continued for several ages."

"THE HERMIT OF AMESBURY."

The author of the "Shelburne Essays" has written with much sympathy and appreciation of Whittier, who was born just a hundred and three years ago to-day. He compares him with Cowper, whom, indeed, he resembles in many respects, especially in his love of home and a spirit of religion which was "bound up with the cult of seclusion." Whittier's early life was a very hard one; his sober Quaker family were suspicious of learning, and only gave way after much solicitation to the boy's desire for education. The poet undoubtedly suffered in body and mind all his life as a result of this rigorous training, to which we must trace that touch of the commonplace which mars a great deal of his verse. His poetry suffered, too, in consequence of his

splendid work as an Abolitionist. "From that memorable hour when he met Garrison face to face on his Haverhill farm to the ending of the war in 1865, he was no longer free to develop intellectually, but was a servant of reform and politics."

Of Whittier's simple religious faith and wide tolerance (he said, we like to remember, that "Quakerism has no church of its own—it belongs to the Church Universal and Invisible") Mr. Elmer More speaks with tender appreciation. In one passage he refers to Whittier's poem on the "Pressed Gentian" that hung at the poet's window, "presenting to wayside travellers only a 'grey disk of clouded glass.' There is not a little of self-portraiture in this image of the flower," he says, "and it may be that some who have written of Whittier patronisingly are like the hasty passer by—they only see the *grey disk of clouded glass.*"

THE MUSLIM FEAST OF SACRIFICE.

A great deal of attention has been called to the Feast of Sacrifice, which is celebrated by Mahammedans every year, owing to the recent riots in Calcutta. The same feast has been observed in London in a more peaceable way, one of the rooms of the Holborn Restaurant being turned as nearly as possible into the likeness of an Eastern mosque for the purpose. There are 800 Muslims in England, many of them, indeed, being Englishmen who have been converted to this Eastern faith. The honorary assistant secretary of the Islamic Society, under the auspices of which the festival was held, is one of the number. The object of the celebration is to commemorate the ending of the pilgrimage to Mecca which takes place in the month Zul-Heggia.

In the East it is customary on this day to sacrifice a sheep, goat, cow, or camel, and give the meat to the poor, but in London this part of the ceremony is omitted. Many prayers are repeated, in which the words "God is great" frequently occur, accompanied by various actions of the hands and prostrations. Khairuddin Effendi, the Imam of the Turkish Embassy, delivered the Khutbah, or discourse, in which he called on all Mohammedans to do unto others as they would be done by. As soon as he had finished a young worshipper, clad in a fashionable grey suit and wearing a red fez, sprang to his feet and proclaimed the "Answer," in which he declared that he and his fellows would try with heart and soul to follow the advice given. Then came a brief prayer, and at the end the congregation embraced one another and clasped hands with fervour, as a sign of fraternity and equality.

MARK TWAIN AND AN ENGLISH AUTHORESS.

The *Book Monthly* records a pleasant little story about Miss May Sinclair, the novelist, and Mark Twain. During her last visit to America Miss Sinclair sat next to the great humorist at a lunch party. Being young and diffident, she waited for him to begin to talk, and he returned the compliment by also waiting. So a few minutes passed in perfect silence, and then he turned to her and said in his merry, fatherly way, "Child, do not be so boisterous."

SIGNS OF THE TIMES IN CHINA.

The Chinaman must be strongly infected with progressive ideas before he consents to part with his pig-tail, as many are said to have done in Hong-Kong recently. Six wealthy elders set the example, their queues being cut off in public, and eleven thousand men are now reported to have discarded their pig-tails. Apparently in this matter economic changes have got the better of sentiment. It is stated that it has been discovered that the pig-tail is a source of real danger in the midst of moving machinery.

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